NOVEMBER 1, 1960

THE UNITED CHURCH

OBSERVER

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OF RELIGION

Voices From Behind the Curtain

the editor interviews

- Otto Dibelius (East Berlin)
- Martin Niemoller (East Germany)
- Joseph Hromadka (Czechoslovakia)
- Matthew Mellnik (Russia)

plus a "Living Church" interview with Dean Chao Fu San of Peking

Letters

Not Red-blooded

Dear Sir: The editorial entitled "The Lewd and the Obscene" is a weak, compromising presentation of a most serious situation confronting society, and particularly youth, today. It shows no evidence whatever of the red-blooded, unswerving stand demanded of Christianity. . .

To pretend that it is a "good thing" to have a novelist take us places and show us things we don't know about, when its emphasis lies in the detailed exposition of misconduct, is unworthy of your high calling. . .

Your irresponsible slur on "the illiterate and puritanical book-burners who publicize and condemn things they haven't read, but are certain no one else should" is inexcusable. Perhaps their method was wrong in unconsciously promoting something they set out to abolish, but they're way ahead of your editorial in **spirit**. . .

Toronto 12, Ont. J. P. Scott.

Dear Sir: I wish to register an indignant protest against my church paper endorsing such a piece of literature as the novel **Peyton Place.**

Maybe I have not read enough of such books to compare this with others of the same class, but a copy of **Peyton Place** fell into my hands, and I was horrified.

(Miss) Edith E. Watson.
Niagara Falls, Ont.

Dear Sir: . . . It gratifies me to know that you feel as you do on this important subject of censorship.

The only unfortunate thing is that the daily press had to make so much of it and made it appear as if both you and the United Church were advocating complete literary licence. . .

It is my view that the censors are quite often motivated by things far removed from sex. It seems strange that most of the time they single out a book or a movie that has some literary merit, and carries some sort of social message, when there is so much that they could go after that is downright filth. . .

In the **Peyton Place** movie they did such a white-wash job on the grasping mill owner and his son one suspects that this is what was objected to in the book rather than the sex. In **Lady Chatterley's Lover** it is my contention that the objection was to the exposure of the upper class morals and the fact that one of this class would have relations with one of the lower "clawsses," rather than to the forthright language.

There is only one thing that mystifies me, and that is that an author who has a social message in his book must insert a few four letter words to give the reactionaries a ready-made excuse to suppress his ideas.

Windsor, Ont. John D. Kenney.

On Personal and Official Relations

Dear Sir: "Is it 'improper' or 'unethical' for retired ministers to continue to perform marriages, burials or the sacraments?" That was the gist of a question in the Question Box. It seems to me that "improper" and "unethical" are not the right words to use about a minister doing what he has been ordained to do.

Some persons come to have warm relations with a minister to whom they will turn in time of trouble or joy. The minister may have gone through some poignant experience with the family, and there is a feeling of affection and gratitude. Are such families then obliged to seek the services of their local minister **and no other?**

However, the settled minister may suffer serious embarrassment when another minister comes in to do work he might be expected to perform.

Here are claims of two relationships, personal and official. The answer ought to be found in conference and courtesy, and not in epithets.

(Rev.) Grover Livingstone.
Gravenhurst, Ont.

Imperative Objections

Dear Sir: The editorial on the Modern Imperative will surely undermine the church's efforts at fulfilling the Divine Imperative to evangelize the whole world and bring all men to "the light of the knowledge of the glory of God in the face of Jesus Christ."

The position advocated in the editorial involves serious confusion of thought and is built on a false implication and on unjustifiable misinterpretation of two scripture passages. It is falsely implied that if we believe in the finality and exclusiveness of the Christian faith and seek to bring those of other religions to become Christians that therefore we do not love them or treat them as brothers in our common humanity. This is patently false. It is because of God's love for them that he commands us to go and tell them of the Saviour, and it is because we love them and desire for them the spiritual blessings which we have been given Christ that we endeavour to convert th to Christ, the only name under hea whereby we must be saved.

Romans 8: 9 is misused. It is say something quite different from that plied in the statement that some pe of other faiths have the spirit of Ch Here "the Spirit of Christ" refers t subjective, christlike spirit or disposit which is certainly found even in athe But Romans 8: 9 is not speaking of t but of the Holy Spirit, the third pe of the Trinity, who causes those in wh he dwells to acknowledge the Lord of Jesus Christ.

Also Acts 10: 35 is quoted to sup the idea that in other religions there valid ways to God. This it does not The context shows clearly that the insight which was given to Peter was that those of non-Jewish faiths could acceptance with God apart from C but that salvation in Christ was not fined to the Jewish race but was avail to all men. Membership in the churc Christ was open to all men irrespec of outward factors such as race nationality.

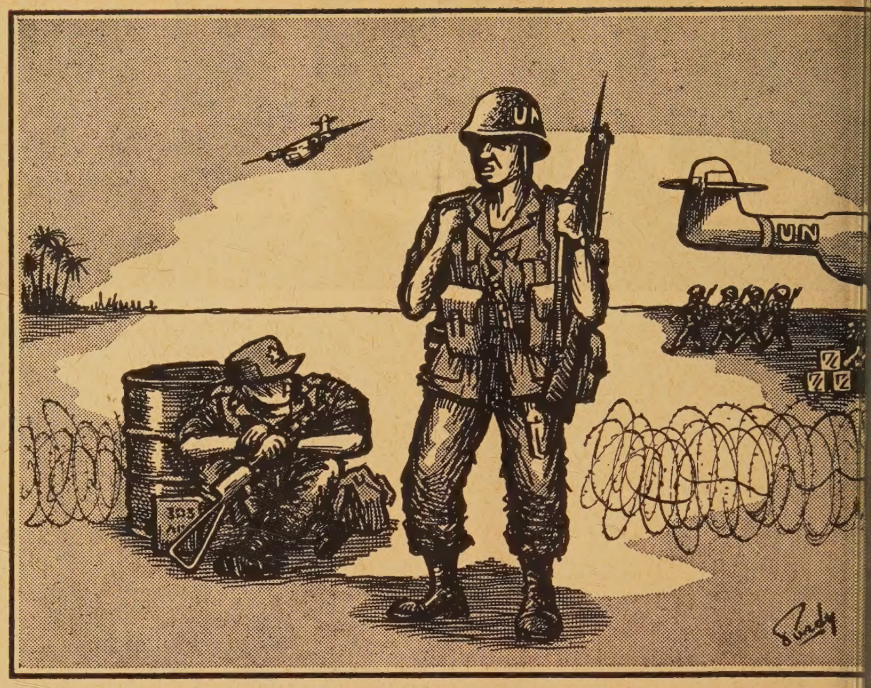
It is for this reason that the Lord given to his church the great commis "Go ye into all the world, preach gospel to every creature—make disci of all nations." This is the Mo Imperative.

Dorval, P.Q. (Rev.) H. Corry Ma

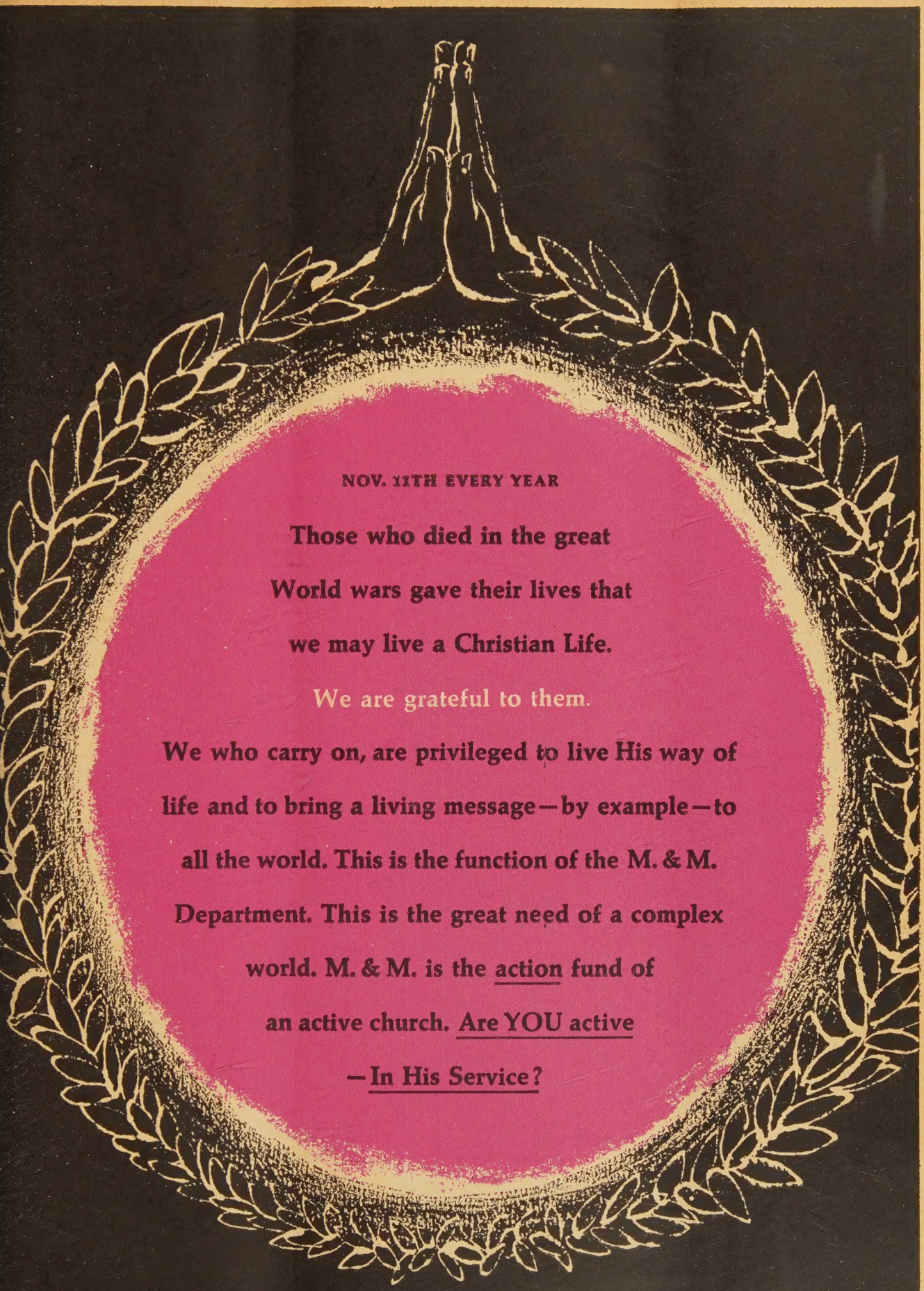
Far Better Token

Dear Sir: Shortly after the death member of our church, some hymn b were given the church in her mem This seems to me a far better token the masses of flowers which are see most funerals. . .

Sydney, N.S. Don MacL



"Joe, times like these I remember what the preacher back home used to say about mission



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OBSERVER

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Vancouver's Russell Ross

IN THE NEXT ISSUE

First of Vancouver
by E. L. HOMEWOOD

Pass The Theology, Please
by KENNETH BAGNELL

Observations

IT'S NOT OFTEN we reprint a piece that has appeared in another publication, but our interview with a Chinese churchman on page 14 first appeared in *The Living Church*, an American Episcopalian magazine. The editor has given us permission to publish it but warns that he has received letters violently disagreeing with the article, from Chinese Christians who no longer live in China. We publish it with confidence that OBSERVER readers are critical and intelligent in their judgment.

* * * *

• ONE HUNDRED AND FIVE issues ago, when THE OBSERVER format was changed, the cartoon feature was introduced, and immediately drew fire. Several of our sternest critics almost convinced us that it was undignified and irreverent to publish satire aimed at the little foibles of normally upright and godly people.

A CIRCULAR WAS SENT to men of the cloth and drew nearly 100 replies; all but one said they liked a little fun in the church paper. For several years artist Purdy's identity was kept secret, although college professors who had seen pictures of themselves on blackboards many times, and a wide circle of friends whose letters from L. A. P. had well-illustrated margins, knew our source.

DURING THE PAST YEAR, waving palm trees, breakers tumbling on beaches and shorts-clad missionaries have begun to appear, for as OBSERVER readers all know, artist Purdy and his family now serve the church under the Board of Overseas Missions in Trinidad. And several hundred boys, many of whom will some day be leaders in the life of the West Indies, come under his tutelage in Naparima College. Many are Hindus and Muslims, and they will learn from their chaplain that the Christian religion is a joyous thing, and Christians have enough humility to chuckle at themselves. We hope readers enjoy looking over some of the cartoons which have appeared in issues past.

* * * *

• SPEAKING OF CRITICISM, which we do on page 7, we must confess that we got caught with grammatical slips showing twice recently. We used "comprise" incorrectly, and an alert Ottawa correspondent corrected us. A Montrealer found us guilty of saying, "try and . . ." when we meant "try to. . ." However, Fowler's *Modern English Usage* says "it is an idiom that should be not discountenanced, but used when it comes natural."

HAVING CONFESSED OUR SINS, may we now be permitted to resume the long-interrupted lessons in English usage? General Council debates revealed that "concensus of opinion" is still a popular error; "disassociate" creeps in with its unnecessary syllable; infer and imply get mixed up.

* * * *

• IN A QUESTION submitted to our readers in one of those surveys that are supposed to help editors do a better job we asked "Would you like THE OBSERVER to be more dignified?" Twenty-two said they would; 64 said no. And 176 said it was satisfactory now.

MORE STORIES FROM ABROAD were desired by 130; 43 said no; and 114 said our present policy was satisfactory. Recently we have been editing with the 130 in mind. One hundred and fifty-six persons said they would like more series like the famous Professor Ebbutt articles; 83 said no. And 74 said we were doing all right, now. One said if we ever did, he would take his congregation out of the family plan.

IN A CHOICE OF ARTICLES, preference was stated in this order: Articles on the Bible; on Church work; on the Christian faith; features for teenagers; stories for children. And sorry to say, sermons by eminent preachers came at the bottom of the list.

OBSERVER READERS, according to our survey tabulators, have many hobbies. Reading comes out at the top. Sewing, gardening, knitting, music, photography, woodworking and other crafts, club and youth work, bowling, curling, sports and painting follow along. Church work as a hobby comes 12th on the list. Something strange there; maybe the majority of our form-fillers consider it work, not a hobby. Some will be pleased to know that square-dancing comes at the very end.

Editorial

Disarmament and China

IN ALL our deep hopes, and too frequent woolly thinking about disarmament, one significant fact seems to have escaped us. That is: even if Russia and the West could come to terms on disarmament, the agreement could not be carried out until Communist China concurred, also.

It is completely unrealistic to think that either the USA or Russia will disarm without China doing so, too. And we're not even speaking to China.

Reports from the Chinese mainland indicate that the mighty giant is becoming mightier still. It used to be assumed that the Japanese were the great efficient organizers and builders of Asia, and that the Chinese were an amiable people — shop-keepers and peasants. Now she is proving that she, too, can be an efficient, industrial nation.

China is concentrating successfully on building up her great heavy industries, something that must precede a nation's march to military power.

Chinese communists differ from Russians in advocating that the struggle between communism and capitalism can be resolved only by war. The signs of division between the two powers have grown, and they appear to the west both ominous and hopeful.

As years have passed and men have grown old, the Chinese mood has rung changes on humiliation, resentment, hostility and now arrogance towards the west. The Asiatic mood and mind are difficult for the Westerner to penetrate. The difficulty seems greater when we are unable to talk with one another or meet in the councils where, while talk continues, peace remains.

THEY SLANDER THE UNITED CHURCH

FOR over five years we have ignored misrepresentations of The United Church of Canada in *The Gospel Witness and Protestant Advocate* published by Jarvis Street Baptist Church, made famous by the late Dr. T. T. Shields. We have written them off as the product of careless writing, bias and ignorance.

We believe that we have more in common with the Jarvis Street Baptists than we have differences, and that it is not good for Christians to quarrel or argue in that spirit in public.

Our editors have attended worship in Jarvis Street Church and found their people to be friendly, and we believe devout and good. But while there, we have listened to the United Church slandered. Recently the minister denounced the booklet *Life and Death* and referred to the United Church as an "Apostate church spreading its unbelief." (One editor attended a servic in Dr. Shields' day, wearing his clerical collar, and wa asked if he were saved.)

In another diatribe against the United Church's stan on capital punishment the current *Witness* says: "Th United Church no longer takes a stand on basic issue The liquor question is avoided . . . abstinence is n longer advocated, but moderate drinking."

Obviously the editorial writer has been betrayed b reading, without comprehension, press reports of th action of General Council, where the United Churc says:

"Voluntary total abstinence is declared to be th safest and wisest policy." No church in Canada ha been a more consistent foe of intemperance than th United Church. True, she does not believe a man going to hell because he is not a total abstainer. N does she wish to see damned the millions of churc members who have been reared in another tradition. man becomes a Christian through the grace of God i response to his faith, and not by works.

BEVERAGE ROOM PASTOR

ALTHOUGH we are in no position to comment y on the success of the work of the Rev. Arth Packman, who has left his Stirling, Ont., pulpit become a beverage room pastor in Toronto, we wis him well. He has a good New Testament precede

It is usually best, we believe, for ministers of th Church to work through accepted channels, in c operation with existing ministries and missions. At th same time we admire the individualist with courage a imagination to be a rebel and a pioneer. And certain the crowded beverage rooms of Toronto provide fertile and neglected field for cultivation.

THE TWO MINUTES SILENCE

SOMETIMES we hear the thoughtless say cynical that the men who died in the last war, died in vai This should be repudiated whenever it is expressed; f it is not true. And what is man to say that anoth man died in vain!

War doesn't build; it tears down. It is wrong expect a new world to come out of war. All war does destroy the things that keep a new world from bei born.

In the last war, Hitler was stopped, and his mig destroyed. The Belsens and the Buchenwalds and t Dachaus were closed. An end was brought to t systematic extermination of millions of Jews.

Now in a world of relative peace—with all its fea and tensions, still a world of relative peace—men ha their chance to build. Without victory this chance wou not have been ours. And victory cost the limbs a lives of many men. That is what we remember.

THE UNITED CHURCH
OBSERVER
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In Editorial Criticism

Of Critics Who Won't Criticize

SOME months ago we went one evening to hear a distinguished American preacher in a large urch in an eastern Canadian city. We d been attracted by a big advertise-ent in the paper, and a picture of the sitor. So we, like many others, had ne to see and hear and not to worship. In the pew in front of us, a young eological student opened his note-ok, poised a pencil, and set himself take notes. The guest minister took nsiderable time expressing his appre-ation for being invited, thanking the inister for his (long and fulsome) troduction, and telling about the aero-ane trip.

Then he began to preach. The student nsed himself for note-taking. After a w minutes the lad closed his book, put s pencil away and settled back to joy the address.

The student was perfectly right in his dgment. The visitor had little to say e hadn't heard before. He did tell me stories about his recent trip to ngland, and gave a new twist to some d Fosdick and Weatherhead illustra-ons. It was one of those times when would be quite in order to tell him at we "enjoyed" it very much. As entertainer he was good, but there as nothing we hadn't all thought about rselves—years ago.

No Helpful Criticism

The tragedy is that no one will ever ll that minister what he is doing. He a preacher of the Gospel, and while s sermon was dissected behind his ck, and it is certain his regular efforts ll be analyzed each Sunday noon and rown out with the dinner scraps, no e is likely ever really to criticize what says in a way that would help him better.

This lack of objective criticism is the eat tragedy of modern preaching. Had been a politician dealing with tem-ral affairs he would have been torn art by his opposition, criticized — or rse still, ignored—by the newspapers, argued with in debate with his friends.

If he were a baseball pitcher, he would have seen a southpaw warming up in the bull-pen. A hockey player would have been threatened with the minors; a football player benched. An actor would have been left without bookings, and a soloist humiliated in the critic's column.

But because he is a preacher proclaiming the Word of God, no one has ever told him.

Criticized in College

In all the best theological colleges, ministers-to-be are helpfully criticized through all their years of training. Professors red pencil their sermon manuscripts, and invite them in for a chat. They have to stand up before their fellow students, preach their best, and then sit down and listen while professor and students take the sermon and and man apart, bit by bit. They learn, and they learn to take it.

Then they are graduated and ordained, and no one criticizes them again to their faces—except their wives. Usually wives can't be objective, or if they are, the husbands won't listen. Even school teachers have their inspectors. The preacher, however, has no one but a patient congregation that finally expresses disapproval by inattention and inattendance, but doesn't say why members stay away or go elsewhere.

We have suggested that it would be very helpful to ministers if the local newspapers listened to their sermons, analyzed and criticized them, the way they do a politician's speech. We have suggested also, that they might treat the church choir and soloist with the same objectivity that art, music and drama critics employ when writing up a new play, musical performance, or art exhibition.

The Hornet's Nest

The editor of the Peterborough *Examiner,* commenting on this suggestion, says that "to differ with a church is too often to court abusive attack. Editors grow tired of putting their hands into a hornet's nest." And he is right. We know of no one more sensitive than the preacher about his art.

But this is dangerous. Without criticism, the quality of preaching is bound to decline, church music will worsen, religious broadcasting may get so bad that radio stations will have to protect themselves by overcharging them off the air.

We all know good ministers who are destroying their effectiveness with bad habits of which they are unaware, and would correct if someone pointed them out.

Art, music and drama would scarcely survive, let alone improve and mature, without criticism. Preaching is an art. The critics will expose mercilessly the weakness of the poet, the author, the artist, the young singer or actor. The creative artist grows a thick skin and profits from such criticism. If he has talent, a strong stomach and a thick hide, he sticks with his calling and grows.

Praise His Face: Abuse His Back

The average minister goes through life getting abused behind his back and flattered to his face. His people make up for their back-biting and their lack of salary, by telling him how good his mediocre sermons are.

It would be a great thing for the ministry and for the church, if we praised more ministers behind their backs and paid them the compliment of objectively and publicly criticizing their creative efforts. And great, if ministers could welcome and accept objective criticism.

It is a compliment to a person who does creative work or publicly expresses opinions to have his work and opinions noticed and criticized. But to learn and profit by such compliments, the creative minister must accept them impersonally, dismissing the irresponsible with good humour and taking the rest in his ecclesiastical stride. ●

Voices from Behind the Curtain

Interviews by A. C. Forrest

Protestants Worship in Moscow
"We live by hope"

ONE of the great questions asked by all Christian peopl is "How are the churches faring in communist lands?" To help find answers to these questions we visited fou churchmen who know the situation. Mellnik and Hromadk live and work behind the curtain. Martin Niemoller lives i West Germany but visits the Eastern sector and knows it wel Bishop Otto Dibelius is probably the only churchman in th world who is getting away with denouncing communi atheism from a pulpit in communist territory.

Niemoller, Hromadka and Dibelius are members of th Central Committee of the World Council. Both Niemoll and Hromadka have been severely criticized by the We for their tolerance of communism. Dibelius is hated an condemned in the East.

Our interview with Matthew Mellnik was limited a litt by the fact he asked so many searching questions about th church in Canada, for he had had no opportunity to spea to a western Christian for years.

Matthew Mellnik, USSR

Mr. Matthew Mellnik is the executive secretary of th Baptist Union of the Ukraine. He spent two years studyi in the Baptist College in Bristol, England, and says: "It w not difficult to get permission. But we haven't much money

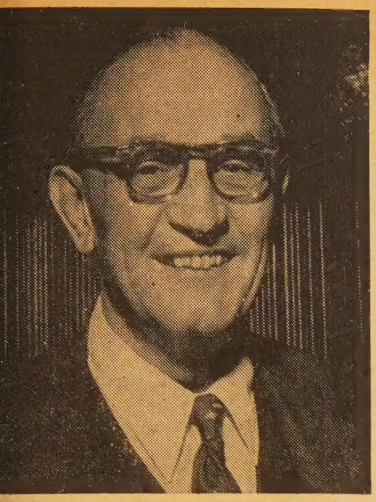
Six Baptist students from the Soviet Union have studi in British Baptist colleges in recent years. Two of these a now ministers in the crowded Baptist church in Moscow.

Most Russian Baptist churches are actually unit churches, in a union with Pentecostals and other Evangelica The Russian Baptist Union is over 90 years old, and tw thirds of Baptists in the USSR are found in the Ukraine.

The membership in the united Protestant churches is sa to have been 100,000 at the time of the revolution. It h grown to 545,000 now.

Mr. Mellnik told us: "There has been no persecution the church for 20 years. Things were strict right after t war, but have been more relaxed since Stalin's death. W support the economic policies of our country. We believe the seven-year plan. We are grateful that in the buildi programme now, our members are getting more flats."

Baptists are very strict, and are literalist and fund mentalist. They are not permitted to smoke, drink moderate or marry other than a Baptist. "Communists attend c church very seldom. They may go to the Orthodox chur occasionally; perhaps once a year. Some of them go to t



Martin Niemoller

. . . take a long view—communism changes"

Otto Dibelius

". . . it's our spires they hate most"

Joseph Hromadka

". . . west too hysterical about communism"

rthodox church for the sake of their friends, or to attend a aptism. Baptism in the Orthodox church is more a custom r tradition than a religious ceremony.

"It should be understood that a man can't be both a ommunist and a believer. That's what Dr. Hewlett Johnson the Red Dean of Canterbury) forgets. He overlooks the theistic elements in communism. If a communist is onverted, we can't accept him unless he gives up his ommunism."

In the Baptist churches in Russia, Mr. Mellnik says you ill find some doctors and nurses, but very few teachers. It is unreasonable to expect teachers to be Christian when ey have to hold positions where they teach the official nti-religious doctrines. It would be very exceptional for a rofessor to be a Christian, and very few plant managers are."

He says, however, that believers are not discriminated gainst in their work. "Believers must be good workers and et a good example. You have no idea how important it is or a Christian in this country to be a good man. If he is a ood man and a good worker, he will be promoted, even ough he be a believer.

"Sometimes we Baptists sing loudly, and many of our hurches are actually old houses. If we're good neighbours nd sing too loudly, our neighbours will tell us not to sing loudly. But if we're bad neighbours, they will report us."

Mr. Mellnik receives a salary of 1,000 rubles a month, hich is a good average salary in Russia, equivalent to about 100. It is also the usual salary for a medical doctor or oman bricklayer. Mrs. Mellnik, on the other hand, is a nurse, nd nurses are low paid. She receives 500 rubles a month.

The majority of Baptist ministers are not paid. They do ther work for a living. They have no theological schools or eminaries, but are trained by practice and by reading.

"We are friendly with the Orthodox church, but have othing to do with Roman Catholics," he says. "The Orthodox re not simple believers, but very important persons." rthodox have large seminaries for training their priests.

"Before the revolution, the Orthodox church was a state urch, and when Baptists left it, they were persecuted. Since ie revolution we have all been free, equal and independent efore the law, and we are now on good terms with the rthodox and are all brothers in Christ," Mr. Mellnik says.

In the Baptist churches the services are two hours long, ith emphasis on exposition of the Scriptures. We went to hurch with Mr. Mellnik in Kiev, and found the aisles and ie back of the church jammed with young people. "Twenty-five per cent. of our congregations are young people," he says. "We have no Sunday schools, but we teach our children at home." They are not allowed to "educate" young people under 18, but have instruction classes for young people when they reach 18. They must study for two years before they are received into membership. After that there aren't many who prove unfaithful.

He estimates that about 100 churches have been rebuilt or restored since the war. They have built very few new churches. "We do not need them."

The Baptist church has no missions. When they start a new congregation, they start it in a house. "To rent a house or to start a church is very difficult. We can build if we decide to do so, but it would be a stumbling block if we were to ask our people for very much money." He was very surprised when we told him what good church members in Canada give to their church.

Mr. Mellnik assured us we could use anything he said. He had no fear of being quoted abroad, and gave us his address to which he said he would be very happy if we sent books, papers, theological journals, etc.

As for the future, he said: "We see from church history that often the great free times in the church were accompanied by spiritual decline, and difficult times saw spiritual vigour in the church. In Russia we believers live by hope."

Martin Niemoller, East Germany

In Berlin, where they have nicknames for most things and people, they call Pastor Niemoller the Red Dean of West Germany. This is because he is granted greater privileges by East German communists, and says some good things about them.

"We will always love Martin Niemoller as a Christian brother, and remember him for the way he stood up to the Nazis in the days of Hitler. But when he says what he does about communism, it is very bad," an East German pastor and church official told us.

Pastor Martin Niemoller lives in West Germany, and is the only German churchman who is known to be able to move back and forth from Eastern to Western zones. He says that sometimes he has to wait for the visa until the last day, and is never quite sure whether he can get one or not. But he has never yet been turned down. He often holds missions in East Germany.

This may be because he is so greatly respected even by

(*Over*)

the communists for his record during the Hitler years. He spent eight years in Hitler concentration camps, the last four in the notorious Dachau camp.

In reply to a number of questions, he told us this:

"My own experience makes me think that opportunism and prosperity are much more dangerous to the church than religious persecution. Religious education in the schools, for example, can be very bad and turn as many people away from the church as anti-religious propaganda."

Church for the rich

He says that in times past, in rural Germany, he found devout farm labouring people who practised private devotions in their homes, had morning and evening prayers, but never went to church. They thought of the church as something which belonged to the rich people.

"There are no rich people left for the church to belong to in Eastern Germany, so ordinary people go, too. In West Germany where they are free to go, there is great indifference.

"In East Germany, the people certainly aren't flocking to the church, but those who are Christian are eager to go and support it."

When we asked him if there was the lack of animation in East Germany that one finds in East Berlin, he said: "That is partly true. There is a heavy and depressed feeling among part of the population. On the other hand, many of the working people are very proud of their accomplishments. They have had to pay heavy reparations to Russia, yet they have rebuilt their industry in a marvellous way.

"They are first among the satellites in their industrial development. There has been a big improvement in the physical condition of the country, their shoes; their clothing. Yet there is still a great difference between the West and the East. It is like passing from a rich to a poor country."

In West Germany and West Berlin, there are many new churches. And we asked him, too, about the lack of new churches in East Berlin. Dr. Niemoller says: "In East Germany some of the old churches have been rebuilt. If a church or cathedral has some cultural or traditional significance, you will find they are enthusiastic to restore it. But it is true that to build a real new church in East Germany, you will try and try again, and not succeed."

We asked him about NATO and the status of West Berlin. Pastor Niemoller says that the temperature in West Berlin is higher than anywhere behind the Iron Curtain. "I don't know how long that situation can remain. Berlin is a hot-bed of espionage and treason. The propaganda coming from east to west, and west to east is constant and high. Yet at the same time, it is the only trysting place for East and West Germans. We can plan meetings in Berlin and have them come from the East and the West. And any change in that status would be felt severely by the church."

When Pastor Niemoller was asked if Russians had reason to be afraid of Nazi revival, he said: "That is difficult to say. Certainly they do not need to fear Western Germany as a single state. The fact and tragedy of life is that Russia is afraid of the west; and the west is afraid of Russia.

"Nationalism in Germany is not dead. It will take a long time to come back the way it was. Militarism and nationalism have always gone together in Europe. The old Prussian nationalism will not return, but there may be a new nationalism. A German nationalism or European nationalism."

A long view

He says Christians have to take a long view: "I am sure communism will not do away with the churches. But the churches will have to say a good deal to the communists. Communism is not an unchangeable system. There will be many kinds and they will develop in different ways.

"It will not be a lasting danger. It must not be. But the way communism develops will depend on what the churches say to it."

Otto Dibelius, East Berlin

Bishop Otto Dibelius, 80, of East Berlin and Brandenburg, and a president of the World Council of Churches, has emerged as the prophet and hero of non-communist Germany. Although the communists will not give him a visa to travel in East Germany to visit the churches of his diocese, he preaches each month to a packed congregation in the old Marienfeld Church in East Berlin, where he is outspokenly critical of communism. Placards caricaturing him are posted up around East Berlin.

In September, following his vacation, he preached as usual to a packed congregation in East Berlin, and after he had finished he was given a long, standing ovation. Then the congregation partook of the Lord's Supper. Next day, the posters were torn down.

We visited him at his home in West Berlin and later had further discussion with him at the World Council meeting in St. Andrews, Scotland. He believes strongly that the present status of West Berlin must be retained. "East Germany is the only part of the communist world where the winds of truth still blow from the west," he said. "At Christmas and Easter you can't get a room in West Berlin. Families reunite for the holidays. Just this morning I had a family of six to see me. Father and mother from the eastern zone and their small daughter came to see two older sons and a daughter-in-law who had escaped to West Germany."

Can't move a stone

On some political matters Bishop Dibelius will make no comment. "But I speak against communism, for communism is atheistic. It is impossible to separate the political and economic from the religious."

He would not discuss NATO, but reminded us that he was nicknamed "The NATO Bishop."

In West Berlin, many of the old churches destroyed by bombs are being rebuilt, and the suburbs have new modernistic churches. In East Berlin during a two-hour tour, we saw no new churches. We asked the bishop why. "The communists don't allow us to rebuild. They control all materials and what is even more difficult, all manpower. We can't move a stone without asking them.

"They won't let us repair the old churches. In East Berlin our people are moving to the suburbs. We should build new churches for them. We discuss this with the authorities, month by month, but nothing comes of it. Another thing, the communists make us tear down churches which our architects tell us will stand for another 500 years. Some policemen come along with a piece of paper from the authorities and say that the church is not safe any more, and must be demolished. We've lost one church after another, this way.

"It's our spires they hate the most," he said.

Fears of Nazi resurgence in modern Germany are ridiculous, Bishop Dibelius says. "There's no country in the world where there has been such a breakdown in national feeling as in Germany.

"In Canada you will speak of 'my country'. It is the same in all other countries. But if I were to speak about the Fatherland to young Germans, they would turn away. This will pass in time, but nationalism, socialism, the war and these past 15 years have destroyed German nationalism."

In his sermons, Bishop Dibelius has lashed out against Jungefrei, the state ceremony for 15-year-olds, somewhat similar to the church confirmation ser-

ce. It is estimated that some 95 per nt. of young Germans pass through is and pledge loyalty to the state and e aims of the party.

The East German constitution does iarantee freedom of religion and a ung person may refuse to be confirmed the state. But if he does, then he ins his chances of ever getting a iversity education.

Dibelius says that the older people of ast Germany are still opposed to com-unism and are loyal to the church. he young people in the church organi-tions are all right, but it is beginning tell on the children.

Bishop Dibelius says that church-ing has always been like a wave in urope. Sometimes up; sometimes down. In North America it is now up. In ngland, it is starting to come up. In urope, we are at the bottom of the ave. But in my own church there are ore young people than there used to e."

East German authorities have refused permit the church to collect money y church taxes or to canvass members. he church must rely now upon the fferings given at services. Bishop ibelius says: "Thirty years ago my hurch collections were about 100 D.M. Sunday. Now they are 2,000. I wish ou could come and see the young people here."

Joseph Hromadka, Czechoslovakia

We had hoped to visit Czechoslovakia fter leaving Russia, and interview rofessor J. L. Hromadka, Dean of omencus Theological Faculty, Univer-ity of Prague. However, we were denied visa, but later met Dr. Hromadka at he meeting of the Central Committee f the World Council of Churches in t. Andrews, Scotland.

In reply to a number of questions, e told us this: "In Czechoslovakia the ultural revolution is not exclusively theistic. But the atheistic influence is ery strong in the universities and in ublic life. This has both advantages nd disadvantages for the church. It eans we can't take our religion for ranted. It has given Christianity a ertain purification.

"Most of our young people are social-t, but not Marxist. I don't believe that Czechoslovakia the clock will be urned back. We will not swing from ocialism to capitalism.

"Although I have never been a mem-er of a political party myself, since my tudent days I have looked in the social-t direction. But the real architects of odern Czechoslovakia are the com-

(*Continued on page 20*)

Pringle and Booth

Something New in Church Organs

By H. B. HENDERSHOT*

A NEW organ of classic design, the the first of its kind in Canada, has been installed in Forest Hill Church, Toronto. It has been a great satisfaction to the congregation.

The church had several handicaps and problems. The architect had not made provision for an adequate pipe organ. The organ loft was much too small and badly placed. As it became evident that the pipes must be placed outside the organ loft, the question of appearance became a problem. Then, the cost of a good pipe organ was an issue.

Through the skill of the organ designers, we have not only overcome these handicaps and solved the problems, but have turned what appeared to be handicaps into assets. We have installed an "unboxed", or open organ —the first of its kind in Canada. This is a return to the classic or original type of organ where each pipe sounds as it is played. The removing of the "boxes" and sound control "shutters" has resulted in a tonal quality of amazing purity.

We can understand now why Albrecht Schweitzer insists on playing on the old organs of classic design in his famous recitals. There is a lively, vital, and transparent quality of tone that is quite distinctive. Volume control is achieved through various techniques in design and coupling.

Thanks to the ecclesiastically-minded designers, our fears about appearance were overcome. The pipes were arranged in a Gothic design that accentuated and strengthened the ecclesiastic motif of the chancel. Everyone agrees that our chancel now has more dignity and strength than before, and our church more beauty and balance.

Perhaps of equal interest to churches is the price advantage. Dispensing with "boxes" and elaborate shutter control has decreased the expense. The result is a 14-stop organ, costing approximately $14,000.

Another value came to us as an unexpected bonus. The wind boxes supporting the pipes and extending out over the choir stalls (as in the picture) had been carefully designed to add grace and beauty to the chancel. But in addition to that, to our surprise, they act as a very effective sounding board to enhance, blend and distribute the choir voices.

For those concerned with technical details of organ design and arrangement, the following description will be of interest. The "Great Organ" is on the west wall (left of picture) composed of Gedacht 8′; Principal 4′; Blockflote 2′; Quintflote 1⅓′ and Mixture III-1′.

The "Positiv Organ" on the east wall (right of picture) is composed of Rohrflote 8′; Spitzflote 4′; Principal 2′; Sesquialtera II 1⅓′ and Zimbel III ¼′.

The "Pedal Organ" on the back wall has Subbass 16′; Spitzprincipal 8′; Choralbass 4′ and Nachthorn 2′.

Couplers are Great to Pedal; Positiv to Pedal and Positiv to Great.

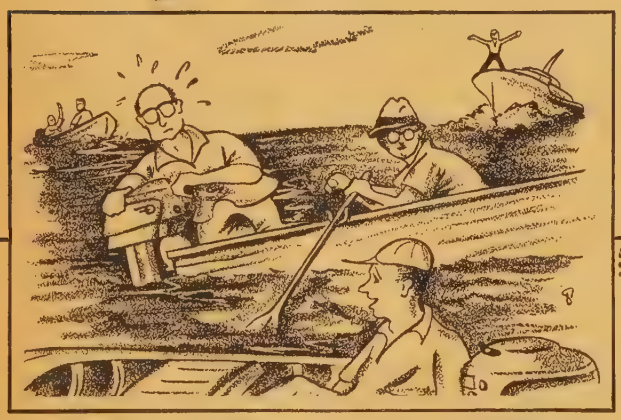
**Dr. Hendershot is minister of Forest Hill United Church, Toronto.*

or . . .

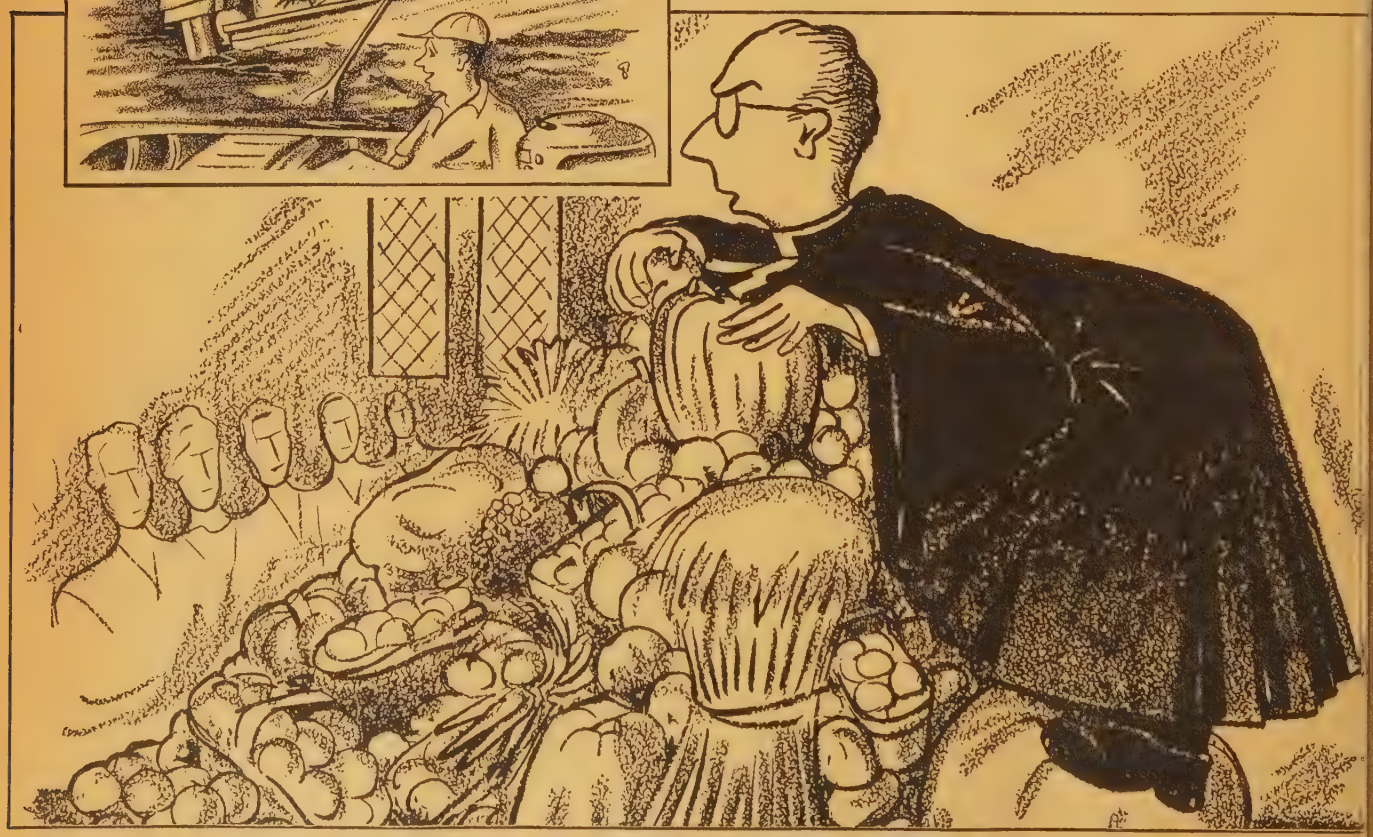
IT was 20 years ago that the Re
Lawrence A. Purdy first showed
interest in art. He graduated fr
doodling to illustrating his text books
Winnipeg's Calvin High School.

Because of his talent, teachers su
gested that he study architecture. Aft
a year at the University of Manito
he decided to enter the ministry a
enrolled at United College. But duri
that one year at U of M he found plen
of outlet for his artistic ability by illu
trating the university year book.
transferred to Victoria and Emman
Colleges in Toronto, was ordained
1952, served at Creighton Mine
northern Ontario and Applewood Chu
in suburban Toronto, and volunteer
for overseas mission work last year.
is now chaplain of Presbyterian seco
ary schools in Trinidad.

Mr. Purdy's letters from his fi



"Good Samaritans! . . . They're just curious to know what preachers say when the motor won't work"



". . . and our, um, appreciation to the ladies who decorated the pulpit this morning!"

The Best of Purdy

IVE years ago cartoons were introduced as an OBSERVER feature. To date 137 have appeared, all but 12 of them on the Letters-the-Editor page. Surveys indicate that the cartoons have become HE OBSERVER's most popular feature. Readers report that it is e first thing they turn to when they receive the magazine.

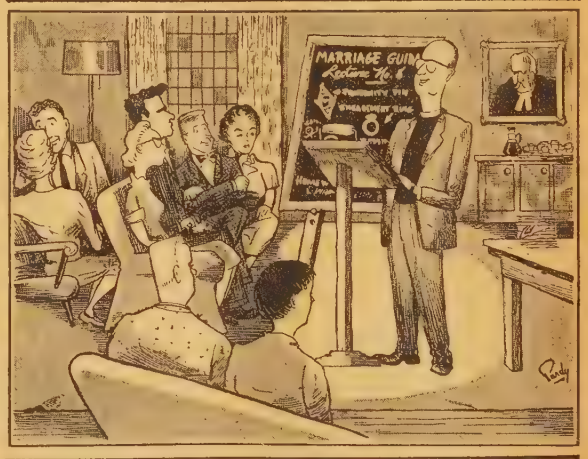
Now Ryerson Press has published a selection of 62 of Lawrence Purdy's cartoons from THE OBSERVER, under the caption *lericatures*. The book sells for $1.50 and may be purchased rough any book store.

udent mission field in northern Mani-ba were profusely illustrated. "We uld always visualize where he was lding services, etc.," says his father. is letters to THE OBSERVER are always terestingly illustrated.

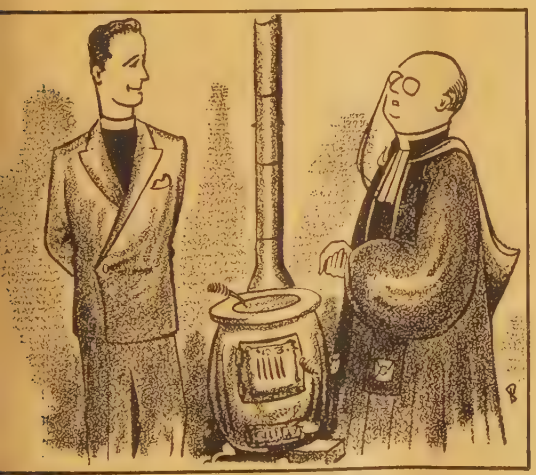
Laurie's first big job as an illustrator me in 1945 when he did the cover for special Kinsmen national convention agazine. His cartoons in THE OBSERVER ere his first regularly published work. them, readers often see an indication another interest—antique and sports rs. Unable to buy and drive them on s missionary salary, he often resorts drawing them in his cartoons.

Mr. Purdy's cartoons have gained ide acceptance outside THE OBSERVER's 35,000 subscribers. His work has been produced in church periodicals in outh Africa, Britain, the USA, and her countries. He has also shown his ork on television and it has been produced in the daily press.

"Boy, will I be glad when Sunday school starts again!"



". . . and finally, before you choose a November wedding date, please find out when the Grey Cup game is to be played!"



". . . and will there be a processional?"

"We'll let it go this Sunday . . . Blandwell . . . but Easter Sunday no morning coat, you'll have to work the gallery!"

Life Under Communism

An Interview with the dean of Peking Seminary

THE Rev. Chao Fu San, dean of studies in the Union Theological Seminary at Peking, and part-time registrar of the diocese of North China (Peking), visited Australia for two weeks last year. He granted the following interview to *The Living Church* and THE OBSERVER has been granted permission to use it. Here it is, in question-and-answer form.

Forty-eight Students

Q. How many teachers and students have you at the Yenching Union Seminary in Peking?

A. Students: 48; professors: 17 full-time. We have part-time teachers of non-theological subjects. The full-time teachers are all theologians—there are three professors of systematic theology, for instance. The part-time teachers cover history, Chinese literature and general cultural subjects.

Q. Are they all Christians?

A. Of course. But they are not all Anglicans, yet!

Q. What sort of curriculum have you?

A. We have a five-year course for students who come to us from senior high school. Greek is compulsory, and a few of the better students also take Hebrew. We teach the usual subjects to be found in any good theological college. We try to give a broad cultural background to our students, and I suppose it would all be the equivalent of a good first degree in an English university.

Sending for Books

Q. How do you get on for current theological literature?

A. We read the reviews of recent books, and if we think that a book is worth having, then we order it.

Q. Do you have any difficulty in ordering theological books from abroad?

A. Of course not. We just order them.

Q. Yours is a union seminary. How do you get on with the other denominations? What sort of services do you hold? Did the Government force unity upon you?

A. On the whole, we get on very well with the Protestant denominations. There are many things on which we frankly do not agree, but there is much more on which we do agree. The move for a union seminary came from ourselves, not from the Government. The more we discuss our differences, the more we can see how trivial most of them really are.

Q. Yes, but what services do you have?

A. It depends on who conducts them: a Presbyterian one day, an Anglican the next day, a Methodist perhaps, another day. The students are not compelled to take part in other services, but it is valuable for them to attend.

Nave is a Factory

Q. What's this about the cathedral in Peking being turned into a factory?

A. It is not true. It is a very large building and we could not nearly fill it. So the Bishop made arrangements to rent part of it.

Q. Isn't this contrary to government policy?

A. It is a perfectly normal rental arrangement. There is no government legislation against receiving rents from church property. About a third of our income comes from rents.

Q. But doesn't it seem strange to you that a cathedral should be so used—I mean, surely a consecrated building is in a different category from a house?

A. It depends on how you look at it. Here was a very big building which we used slightly only one day of the week. With our tasks in China I think it would have been selfish to keep the building empty when it could be put to such a useful purpose.

Q. What about the other Chine cathedrals? Have they been let the same way?

A. No. Only Peking. The other cat edrals are smaller, of course.

Q. Where does the former congregati now worship?

A. We have taken over a large Congr gational church on the other side the city. The cathedral was aw wardly sited, away from any pos bility of a large Chinese congregatic

Q. Do you have United services?

A. Well, that was how it started, at a rate. (Mr. Chao gazed at the ce ing, and then turned a twinkling e on me.) You know what it is lik We Anglicans are so stiff and form We have these dreadful set praye this rigid liturgy. But when peo come to know it, they find there more warmth and colour in our wo ship than they had suspected. S the fact is, we now hold Anglic services—by express request of t congregation. At first, Anglicans we in a minority. Not now.

United Services

Q. What is the position elsewhere China? Is it true that the gove ment has compelled you to h united services?

A. Not at all. To my knowledge, no c has ever suggested that the gove ment interferes in any way in ma ters of church order. There has be some movement toward unity fr the top, as it were. But the ma impetus has come from congre tions themselves, all over China.

Q. But about these Protestant bod Surely the question of orders is ing to be an insuperable obstacle organic union?

A. You must not say insuperable! It a matter of our Lord's will. At present moment, it is someth which has still to be discussed. I feel that the majority of our bish

enjoy a weighty prestige among all Christians in China. We are Anglicans, have no doubt.

About your bishops? I formed the impression three years ago that they —and the "Sheng Kung Hui"—had perhaps a higher standing than most Christians in China, and you talk about their prestige now. Why is this?

I cannot say. It might be just because they are bishops. Perhaps it might be that the Sheng Kung Hui was indigenous — had an indigenous ministry—before some others, though the Church of Christ in China had gone a long way.

"A Silly Story"

I've been told that several of your bishops have been deprived of, or inhibited in their pastoral offices, and that some have been sent to do agricultural labour. Is this so?

Certainly not! What a silly story! Where did you get that?

Well, what about Bishop Stephen Chang of Hankow? The Bishop of Hupeh? Wasn't there some difficulty there?

In Hankow, yes. But it had nothing whatever to do with the bishop or the Sheng Kung Hui. There was a sect there, the True Jesus Church. It included a few Holy Rollers set up during the Japanese occupation. Some of its leaders were arrested on moral grounds.

Has any Chinese Anglican bishop been arrested, or sent to do labour on the land?

Not one.

Are you a Communist?

That is the silliest question you have asked. Of course I am not. How could I be? Why do you ask it?

Well, after all, you come from a country with a Communist government. Although I think I know the drill, it's a good thing to ask you these things for the record.

Incompatibles

There is a fundamental theoretical incompatibility between Marxism and Christianity. They are atheists; we are theists. However, this is a theoretical matter. In practice it is not hard to resolve. The forces of materialism have in reality lived side by side with non-material forces for centuries in China. I think they do so in America and Australia today. Why not in China?

But do Christians find it difficult under the present regime? Is there no discrimination against Christians?

A. Not at all. There are Christians at all levels of activity in the community, and they are not treated now in any way that is different from non-Christians.

Q. *That wasn't always so, was it?*

A. I speak only of what I know and have seen. It is possible in such a revolutionary situation as we had ten years ago, that in isolated instances there may have been discrimination against Christians.

Break with West

You must understand that the popular attitude to Christians was due to the former connection of Chinese Christians with the West. It must be hard for many people to understand this, to realize that in China today, there is something not respectable, something quite shameful, about many aspects of our pre-war Western relations. The status of Christians in China has risen proportionately to the removal of Western influences. Today there is no outside control of Chinese Christian bodies. We have become indigenous. We stand on our own feet. We are accepted in the same way as Moslems and other theists.

Present Attitude

Q. *What is the present attitude toward mission work?*

A. Do you mean about missionaries returning to China? Or toward the work they did formerly?

Q. *Both.*

A. There is no point in thinking about missionaries coming to China again. It would be impossible. As for the past, I think it better not to say too much. It is a mixed story.

Q. *Putting it bluntly, do you hold to the view that Western missionaries were just "imperialist agents" in disguise?*

A. Oh, by no means. Not all of them. A few, no doubt. It depends on what you mean. Be fair about it. Nearly all men naturally love their native land. However hard one tries, it is impossible to throw off one's education, family, national background and culture. The man who is a missionary is nearly always a stranger to the country where he works. It was only natural that the government should regard these people with suspicion.

Q. *Is it all right for people in America, say, to write to people they know in China? And do you think the time*

(Continued on page 31)

WHEN IN DOUBT...

About any insurance problem, see your local Agent. Remember he is an *expert* in these matters... and is qualified to advise you. Specialized service is given to church properties and we, or your local agent, will be pleased to assist you in any way.

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Letter from Japan

By FRANCIS MUIR

I WAS squatting in the entrance way of a sit-on-the-floor church. Right in the middle of the service the minister came out and started to count the rows of shoes placed there by the worshippers. He seemed pleased with the result.

This rather unique way of computing church attendance was possible at that time because the message was being given by a machine.

For the past few weeks we have been showing the movie *Martin Luther* throughout the Kobe district. After the movie industry people reluctantly gave in, the film was brought into Japan at great expense. Once here, it had to be revamped professionally in order to give it Japanese sound. A Tokyo television company did the dubbing in satisfactorily, though more Japanese sounds are necessary in order to get across the meaning. This meant that the professionals had to talk at breathtaking speeds and even at that you still hear sounds after the person on the screen has closed his mouth. It seems as if the speaker finishes his sentence talking through his nose.

Japan is getting used to this, however, for since television came in, these companies have been putting Japanese to our "westerns". One has no difficulty, except that even to Canadians, "westerns" have to be interpreted sometimes. What idea the Japanese have about our way of life as a result of this, would make an interesting study.

Martin Luther is the first two-hour movie that has been satisfactorily transcribed into Japanese. Though the text is not easy, and many passages have to be guessed at, due to the trip-hammer speed of the speakers, this movie is going to do very much for Japan. So far it is really only understood by the pastors who have taken some church history. The mass of non-Lutheran Protestants in Japan have never heard of Luther, don't know why they are called Protestants and wonder what the difference is between them and the Roman Catholics.

There are three reels of film. Between each reel we stop and talk over what has taken place. Here is the opportunity for the pastor to make a real contribution. There has been a rush on book-stores and missionaries' libraries for books on medieval church history.

The tremendous upheaval that took place in the western world at that time is perhaps now in process of taking place in the east. We pray that amidst all the disturbance in Japan now we may see reasonable justice.

Grave Matters

By SHAUN HERRON

SOME of my best friends are Morticians, Interment Specialists, Funeral Parlour Operatives, and devotees of the Allied Arts.

I have been wondering how many of them are privileged to be readers, as I am, of *Concept,* which describes itself as "The Journal of Creative Ideas for Cemeteries"?

It is a monument to the latest area of exploitation, the exploitation of grief, death and the special vanities that even the grave cannot humble. It is also an excellent example of the confusion of tongues that assails our language in a business in which nothing is too sacred to be bent towards the conclusion of another deal. *Concept* is the journal of those who compete to sell space to the living for the ultimate disposal of what remains of the dead—the members of the Interment Association of America, Inc.

For instance . . . "it has been said, and certainly we believe, that the family is the base on which society is built." And so follows the suggestion that a good line waits to be developed by astute salesmen: "The thought that dad and mom will some day come to this garden to rest and they in turn (who are "they" here?) will come here to await the visit of their children and grandchildren. . ." Can this, they ask, be used to strengthen family ties and developed through our "counsellors a public information officials?" Put in its natural language it says: "give th idea to the publicity men to mock into a sales pitch."

The next article deals with "Co pensation for Counsellors" which plain English means "wages for salesmen." It is obviously not easy, this business, to use plain English.

The writer of this piece keeps up t glossy jargon for about half his artic then the high-toned and high mind sales vocabulary begins to tell on resources, and he gets down to busine "For every four-space deal he mak he receives a bonus of $25 . . ." a more for a six-space deal, of course.

Vocabulary is obviously important "the cemetery field" and since plain ta may be painful, the scrubbed, high polished and dry-cleaned gentlem whose pictures decorate *Concept* ha devised not exactly a language of th own, but a series of discreet allusio made up of euphemistic clichés.

One American graveyard ("garden rest") operator uses a helicopter "ferry counsellors, and prospective owners" (salesmen and prospecti corpses) to view their prospective gra from the air. By this method they exp to "be able to reach and sell ma younger prospects" (the problem here whether they mean to sell the prospe on the hoof and to whom; or whet they mean to sell graves to young prospective corpses).

Seeing all this from the air gives "t prospects" an "entirely new perspecti of the operation" he says, which I su pose means a different point of view the grave. It cannot possibly refer the impending collaboration of medical profession and the interm artist.

The two points that most delight me about this graveyard and its mod operandi, were its hall of fame and clients' life insurance plan.

The owner says: "My father . . .

Rev. F. H. Muir

Rev. Shaun Herron

Mrs. J. Shilton

Rev. J. A. Davidson

• Hydra-headed Monster • "Ping" and "Pong"

one of the oldest *living* All-American football players. . ."

And in the next paragraph he goes on "my father . . . is enshrined in the beautiful Hall of Fame building. . ." He doesn't say how this is done, whether his father walks about in his shrine, lies down all the time, how they feed him, or what.

But there may be a clue to the condition of the oldest, *living* All-American in what his son says about the social objectives of a good graveyard. He has been diligent and conscientious in his efforts "to make the cemetery a live, active and interesting organization in the community."

Prudence in Parsonage

By JEAN SHILTON

WHEN our daughter Carolyn was at home with chicken pox last spring she spent a lot of time drawing pictures. In a five-year-old way she has become much interested in Africa, and one of her pictures showed a Negro mother and daughter beside an African hut. I knew they were Negro because her pencil had blacked them in.

Above the hut was another figure.

"That," said Carolyn shyly, "is God."

And God was white.

Maybe this doesn't prove anything much. Probably there are little black girls who are equally sure that God is black. Children naturally think of God in terms of the known, the familiar. Their loving, heavenly Father is a Man who looks like the men they know. Perhaps this just proves that a child who grows up in an all-white community is definitely handicapped for a life in a world which no longer acknowledges white superiority.

But I think this story also underlines the fact that the nasty business of race prejudice is a hydra-headed monster. Bat it down one place and it pops up in another. My child is learning that she and her African sisters have a common Father—but the Father is white. I *say* I have no prejudice, but a tone of voice, an averted eye, an excess of niceness, betray my true feeling of superiority.

For long enough I thought I had secured a place in the ranks of the racially tolerant by making the apparently generous judgment, "They are just as good as we are." Later I knew that this was the same old prejudice in a new form. "Just-as-good-as-us" comparisons are used of people about whom I have some inadmissible reservations. I never have to say to my children that the rich or the famous are just as good as they are. But I sometimes find myself telling them that the poor or the unwanted are just as good as they are. "Just-as-good-as-us" translated means: they aren't really as good as we are but we must not be rude.

I suppose there are good psychological reasons why we fear and dislike those who are different from ourselves. There are certainly good theological reasons. Original sin, I think it is called. But just because racial prejudice is so omnipresent, we are not thereby excused from doing battle against it, whether the battle be in our own hearts or in South Africa or in our missionary groups. Recognizing the sublety of this monster, race prejudice, should not diminish the zeal with which we beat him down, although it ought to keep us humble as we fight.

Ad Lib

By J. A. DAVIDSON

A SHORT time ago I read a review of a recently published book, *Art and Illusion*, written by the eminent London art scholar, Professor E. H. Gombrich.

The reviewer reports that in this new book Gombrich describes a game he has invented. In this game all phenomena and ideas must be placed under one of two headings: "ping" and "pong". To explain, he writes: "Watteau, ice-cream, young girls, cats, seem to gather naturally under the umbrella 'ping'. Rembrandt, hot soup, matrons, and elephants are obvious cases of 'pong'." And he adds, "The game is more than a game: it sheds a curious light on the dark places of the mind."

This ping-and-pong business fascinates me. So I have been indulging in rather wanton categorization which I have found gently amusing. I hope it isn't harmful.

For example, I have come to the conclusion that Maurice Richard is, or was, a thoroughly "ping" hockey-player, whereas Gordie Howe seems definitely "pong," even though he may be the greater player. Toronto seems predominantly "pong": Vancouver, on the other hand, is a strange mixture of "ping" and "pong", and I am told by people who should know, that Montreal is thoroughly "ping".

The application of the Gombrich game to contemporary theology can, I think, help give one a wholesome perspective. Karl Barth (I must be honest about this and admit that I haven't read very much of his work and haven't really understood much of what I have read) strikes me as being, in his own special heavy way, quite "ping", whereas all Barthians and all expositors of Barth are conspicuously "p o n g". Reinhold Niebuhr is generally "ping", but when he is "pong" he is as pongish as they come. Paul Tillich "pings" and "pongs" simultaneously, which is rather unnerving. Alan Richardson's recent *Theology of the New Testament*, splendid as it is, is utterly "pong".

The Ecumenical Movement was at one time quite effectively "ping", but with its increasing bureaucratization it has become alarmingly "pong": just read reports on any recent conferences and meetings for verification of that.

And how about the modern pulpit? I once heard Billy Graham preach and, even though he is not my jar of jam theologically, I think he is a "ping" preacher. In recent years I have heard a few other preachers who "ping", but I have the uncomfortable feeling that, by and large, the pulpit today is depressingly "pong". •

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THE GLOBAL AIRLINE

By EDWARD CRAGG

Abundant Living

AS a young man, Dr. Martin Lloyd Jones of London, Eng., did not intend to become a Christian minister. He graduated in medicine, and became assistant to a Harley Street specialist. One day this specialist asked him to make a study of his case cards, to see what kind of patients came to him, and for what reasons. To his amazement, young Dr. Jones discovered that in a majority of cases the specialist had written on the card, "No organic trouble." Often the remark was added. "Doesn't know how to live."

Dr. Jones had grown up in a Christian home in Wales; he believed that Christian faith teaches us how to live. Then and there he became conscious of a call from God to tell others about Jesus, who had come that men might live and live more abundantly.

Some people never learn how to live. Last year a book was published in England with the title *The Art of Living*. It was a study of four famous men of the 18th century: Hume, Horace Walpole, Burke and Benjamin Franklin. Regarding Horace Walpole a reviewer of the book had this to say, "Walpole, basically was a person perpetually on the run from his own real self. He most elegantly and beguilingly went through the motions of living; but that is not quite the same thing as living."

We have all known people like that, people who are going through the motions of living but not really living. Sometimes we wonder whether we ourselves are really living, or whether a wise doctor would not write on our case card, "Doesn't know how to live."

Certainly nothing matters more!

Dr. John Donne was Dean of St. Paul's Cathedral in London over 300 years ago. He was famous both as a preacher and as a writer of noble prose and poetry. During a long and serious sickness Donne kept a personal diary. In it he wrote, "Our critical day is not the very day of our death, but the whole course of our life. I thank him that prays for me when the bell tolls; but I thank him much more that instructs me how to live."

Long ago, on a day in Galilee, the first disciples said to Jesus, "Lord, to whom shall we go? thou hast the words of eternal life." You can teach us how to live!

There was also a young man who came running, and kneeled to Jesus, and asked, "Good Master, what shall I do that I may inherit eternal life?"

We all repeat the request, "Good Master, teach us how to live!"

An important part of the answer that Jesus gives is found in St. John's Gospel, chapter 15, in the Allegory of the Vine and the Branches. Jesus says to us, "Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me."

An early Christian said, "For me to live is Christ."

When we, too, say this, we are learning to live. ●

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IT is a rainy day and everyone at home is gloomy. Dad came home all wet and is in bad humour because he can't find his best pen. Mother's cake was flat when she took it out of the oven. Your cat left home last night and your dog was the loser in a fight. School hours didn't improve matters. Teacher was cross and gave you extra homework. You dropped your library book in a rain puddle. For a short cut home you climbed a fence and tore your dress, only to find two maiden aunts who had come to stay for two weeks. They will use your bedroom and you will have a cot in the hall. Fido didn't come to the door to greet you. When you started piano practice you found that two ivories had been pried off the keys by your brother. You played several wrong notes and mother scolded you. . . Well, it's easy enough to be pleasant when life goes on like a song, but the girl worth while is the girl who can smile when everything goes dead wrong. I know you went upstairs with tears in your eyes but you soon came down with a double amount of homework to do in the kitchen. I hope you did it specially well for your teacher who may be in a better mood tomorrow. Try to live above the things that irritate the rest of the family. Keep calm and wear a smile that means something. Our fifth rule of the Music Makers' pledge has something to say about behaviour. Cheerio! The sun will shine tomorrow.

Fred. J. Howard

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VOICES (*Continued from page 11*)

munists, and they are atheistic.

"At the same time, in Czechoslovakia our six theological faculties are supported by the government. My salary is paid by the government. They are the only state educational institutions which are not Marxist.

"In each of these theological colleges, there is a professor of social, political and international affairs. But he is forbidden to teach Marxism, and we have maintained this principle, strongly.

"Christian education is also taught in the first five grades of our schools. Of course, the communists urge parents not to send their children to the classes. (This by the way, is quite different from the Soviet Union.) The nominal Christians do not send their children to such classes, but the convinced Christians do.

"Also, we have Sunday schools in all our congregations, and they are well attended. I believe that in the past two years attendance has diminished a little bit.

"The ideological pressures from communism have become stronger during the past two years, and have been intensified recently. I know the highest representatives in our government, and I often talk and argue with them.

"The communists say: 'It won't be us who will liquidate the church. The church and religion will wither away automatically and die.' They think that in the perfect communist society, there will be no place for religion. They say that religion is a fifth column in their society. It's the camouflage for reactionary reflections. I tell them that the future is not in the hands of communists but with us.

"I preach this from Sunday to Sunday. But I can't preach on a street corner or write in a public newspaper. I could in a church paper. For example, last year in Prague I published a book of 350 pages and it was sold out in three days."

Professor Hromadka says one should not judge the future from the perspective of a few years.

"I believe a communist society cannot live creatively without the elements we stand for. Our doctrine of man is that he has dignity, and must have freedom. We believe there is a dimension to life which the communists haven't got. We should remember that communism changes; that communist societies are changing all the time. The future of communism will depend on us.

Nothing to fear

"I believe the west has nothing to fear from us. I know our people and the Soviet people. You have nothing to fear. The west can be saved by dealing courageously with the east.

"But your values in the west cannot be saved by being anti-communist. The west is far too hysterical about communism. Remember, the real problem is China, not the Soviet Union.

"Western policy toward China is suicide, and in China, which I have visited, I find the anti-west attitude is growing, year by year. Only friendly understanding will save the situation.

"The great difference between the Soviet Union and China is this: the Chinese say there can be no peaceful co-existence with capitalism. Russia says there can, and must be peaceful co-existence. Personally I am not afraid for the future. I feel friendly toward the Chinese, but I am afraid that some short-sighted or stupid action in the west will get us into trouble.

"But the future is not in the hands of communists. In life we have to cope with problems for which only the religious man has the answers. When my people become afraid I tell them 'If ours is a human religion, the communists may be right. But if it is really rooted in the Gospel, it will survive'."

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My remittance is enclosed.

The Question Box

Q. Several of us have asked our minister to help us start a young people's union. He always says he will, but nothing ever happens. What can we do?

A. Going over heads is poor policy, but some heads have to be gone over. You might get in touch with a presbytery convener, if your presbytery has one. Or ask an elder or your Sunday school superintendent to bring the matter up in the session or the Christian education committee. Likely most effective: get those who are interested together in one of your homes (not on neutral ground), and invite the minister to attend.

Q. If a church member decides that he wants to give half of his contributions to his local church and half to missions, do you think it proper to include as his mission half, contributions to community charities such as the Community Chest?

A. We feel that this is an area where conscientious people should be left to decide for themselves.

Q. What is your opinion about hanging religious pictures on the church walls?

A. Only when very great care and sensitive taste are exercised.

Q. When a lay supply of the United Church leaves his mission at the end of the conference year, why does the Home Mission Board not pay his salary for the month of July?

A. The employment which he has had with the Board and the charge terminates at June 30, just as it would if he were serving a self-sustaining charge. It should also be remembered that under normal circumstances he receives a month's holiday with salary when he first enters upon his work on a Home Mission appointment.

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Book Reviews

Conducted by M. MACDONALD

The Chatterbox

WE have a new library in the East York area of Metropolitan Toronto, a thing of beauty in colour and light, of simplicity in design—and functional, too. We are delighted with it. Even the books on the easy-to-find, easy-to-see racks, seem to show their pleasure in the brilliance of binding and type. But to the children, the new library is a real home away from home. They, like us all, were fond of the cosy bungalow library, but there wasn't room for much activity. They helped the librarians place books on the shelves in the new, large south room that is now theirs. Every time we go in we see the small ones seated at tables or curled up close to the large windows, completely absorbed in reading. Off this room is the circular story theatre, all ready to be used as a take-off place into fairyland. . . The youngsters immediately sensed the home-like atmosphere. Before the library was officially opened last month, two boys asked librarian Miss Ashbridge if they might bring their chess board in for a few games. . . Circulation has increased by leaps and bounds since the new building was ready for use. We are very fortunate people in East York. . . Don't forget *Young Canada's Book Week,* November 15-22. And be sure to read Madame Vanier's Message, with its emphasis on our Canadian heritage of two literatures. All children need good books—the old classics beloved of parents and grandparents; the new tales of adventure that carry the reader off into space. When a child is young is the time for flights of fancy—that may some day become fact. . . *Peter Rabbit* is half a century old. A Thornton Burgess autobiography comes out to mark the occasion, and a golden anniversary edition of *Old Mother West Wind.*

Young Children

Baby Animal Book

(Burns & McEachern, $1.25.)

What do animals say? This book for very little children contains coloured pictures of familiar animals with the text of what they say underneath each one. It has a washable cover, extra durable pages, pliable board and very strong binding, and can be handled freely by the tots without harm.

My Go to Bed Book

By Hildegarde Ford. Illustrations by Mary Win. (Burns & McEachern, $1.25.)

This book is just what it claims to be. Every step a small child takes in the process of going to bed is illustrated in bright colours and large print. It could be used as a bed-time game.

Small Pets from Woods and Fields

By Margaret Waring Buck. (Abingdon, $3.00.)

Reviewed by Peter Gordon White.

Miss Buck's book began its career in our family at bedtime one Friday. By that same hour Saturday we had a fuzzy caterpillar comfortably cared for on a branch in a bottle.

That's not bad in the light of the book's opening statement: "Many small creatures from the woods and fields may be kept in a cage or terrarium in the home or class room." Miss Buck then proceeds to tell how to house and care for these small pets. This she does in a straightforward, no-nonsense style, with short, assertive sentences. And no exclamation points. Parents and children who suffer a little indigestion from the Disney-type of literary cream-puff will find this plain, nourishing fare.

The illustrations are in keeping with the text: pen-and-ink drawings which Miss Buck has done herself. Accuracy wins over artistry, but Miss Buck is no amateur. She draws natural objects in a way that makes their distinguishing marks clear to the child; even to the child parent. Miss Buck has developed her technique through five of these natural books, and has won the praise of experts for her efforts.

On each 8 x 10 page the reader finds a single column of readable type, and beside it a group of illustrations. In the attractive way Miss Buck manages to make even the city dweller feel something of her own keen interest in the world of plants, frogs, lizards, turtles, snakes, ants, crickets, caterpillars, spiders, squirrels, mice, birds and other small pets from woods and fields.

Now let's see. Just how does the caterpillar change into a butterfly?

East York children at work.

Children and Books

Message from Her Excellency, Madame Vanier

My husband and I love books. We have many of our own, both in French and in English. We like to read them and we like to circulate them among our friends. . .

Lending a book is a great responsibility. I think you will readily agree that no person remains the same after having read one. . .

selection, even among the good ones, is ays difficult. In Canada, this problem is no means diminished by the fact that we e two literatures from which to draw our ding material. But, if our difficulties are tiplied and our responsibilities made two- by this fact, so should be our energy and reward, for we are labouring towards a ater goal: a better education and a greater yment for ourselves and our children. . . hope that, as time goes on and we, as adians, become more fluently bilingual, t the librarians who are entrusted with the ortant duty of propagating good literature, often heed requests by the readers, and ecially the younger ones, for books written heir second language.

oung Canada's Book Week is a very thy cause, in which I believe deeply.

---

nka and His Friends

By Brownie Downing and John Mansfield. (Nelson, $2.50.)

Tinka was a piccaninny belonging to people who came out of the deep th of the wide bushland which grows derneath the sun and is called stralia. Tinka had lots of friends." . The bellbird tells the story to the okaburra.

Brownie Downing's name is a familiar e to the Australian people. Her drawings of an aborigine child appear in many ries and in handicrafts. This particular e written by John Mansfield introduces elly, the little fair-haired girl, and nka and his equally delightful friends: nkydi the Kangaroo, Widdy-woo the ala Bear, and Nosey the Bandicoot. ey run over every page in their effort help Shelly bring about her great ire. Tinka uses magic with almost astrous results, but Uncle Dooliba nes to the rescue and all ends well. ve-year-olds would like it.

is Is Rome

By M. Sasek. (Brett-Macmillan, $3.00.)

Reviewed by Agnes Swinarton.

All roads lead to Rome, we are told, l M. Sasek, the author of **This Is me,** provides a delightful route for ents and children to visit it together; this is a picture book which will erest both grown-ups and children, ecially if they read and look together. History, literature, art and entertainnt, ancient and modern, shoulder each er through its smartly planned pages, charming illustrations and clever tions. You will, we think, want to join

(*Over*)

A Traffic Safety Campaign for the use of Religious Leaders

A new educational programme stressing the moral aspects of the traffic accident prevention problem is being sponsored by the Ontario Department of Transport during December, January and February. Its aim is to persuade motorists and pedestrians alike to accept moral responsibility for obeying the traffic laws and avoiding motor vehicle mishaps.

The co-operation of churchmen of all faiths is urgently needed to help the crusade for safety achieve the success it so richly deserves. A special kit of traffic safety educational materials has been designed to show religious leaders how they can support this great humanitarian effort.

The kit is being made available free of charge to any clergyman interested in helping to save lives and prevent needless injury and loss caused by accidents on the streets and highways.

Write today for your free copy to:—

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Parliament Buildings,
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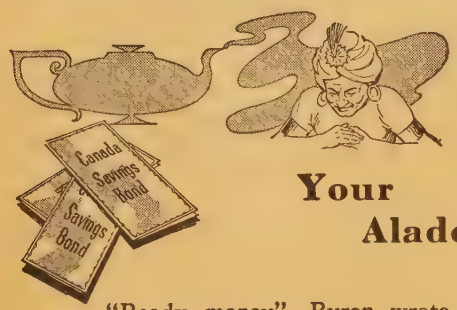
those on the back page, throwing coins over their right shoulder into Rome's biggest and most famous of fountains to ensure a return visit.

The Lost Indian Treasure

By Ruth Bishop Juline. (Ryerson, $3.50.)

Ten-year-old boys—and girls—will like this book. This wholesome story is set in the US southern mountain area, and where vernacular is used, it is introduced simply and naturally. Reading is easy and interest sustained throughout. The setting is a farm where there is always a water problem, but particularly in summer. Grandpappy had to have money. It was on a search for the hidden treasure oldtimers told about that Pod, with his sisters Toady and Arizona, stumbled on an even greater treasure than gold.



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For Girls

Welcome Stranger—a Beany Malone Story

By Lenora Mattingly Weber. (Ambassador Books, $3.75.)

Beany Malone is a nice youngster, nice enough to live through nine books and appear in the tenth just as freckled, just as sparkling and as apt to get herself out on a limb, as in the earliest ones. The Malone family is around much of the time and with school friends, the boys, the dog and the cats, Beany is really surrounded. Lovable and often slaphappy, Beany is also, her brother says, "bossy" but she has qualities that stand her in good stead in a thrilling and dangerous emergency. A good book for girls 12-16.

To-morrow is Another Day

By Marjory Hall. (Ryerson, $3.50.)

This is the eighteenth book about older teenage girls by this author, a Wellesley graduate whose knowledge of their problems and hopes and dreams enables her to walk freely within their world. The setting is a department store, and the story is of three employees and the labels they wore—money—success—marriage. What happens to the girls—and the labels—and the young men who walk through the pages, makes an interesting tale. The only criticism would be a too adult analysis of behaviour, with too easy change.

Young Canada's Book Week
November 15 - 22

Indian Encounters

By Elizabeth Coatsworth. (Brett-Macmillan, $3.50.)

Reviewed by J. H. Arnup.

A collection of stories involving Indian and white people. Most of them are not "encounters" in any military or hostile sense, but are nonetheless interesting on that account. They cover a wide range both geographically and in point of time, stretching from Maine to Quebec and Lake Erie, south down the Mississippi and west to Arizona; and they reach from the coming of the Vikings to recent years.

Interspersed between the stories is some really charming verse. Only limitations of space prevent quotation.

Interesting to grown-ups, this book would make a nice present for a growing boy or girl.

Battle for the Rock

By Joseph Schull. (Macmillan, $2.50)

Reviewed by J. H. Arnup.

This book is listed as No. 21 in the series, Great Stories of Canada, and surely is one of the greatest of those stories. As the title implies, it is the story of the capture of Quebec in 1759. As I read it my old heart was strangely stirred. It is strongly written, in a vivid and graphic style, that marches along with the story I recommend it for adults as well as young people.

About People and Places

What's with Young People?

A series of consultations or hearings ill be held throughout the United hurch's 11 conferences next January id February, to discover what the urch thinks and feels about its young ople. The first will likely be held in e west. They will be conducted by Dr. . A. Wheable, Christian Education oard chairman and former superintenent of education in London, Ont., sisted by National Y.P. Secretary J. lton Davidge.

The hearings will be concerned primar- with what Mr. Davidge describes as ost-high youth (18 years and over). It hoped that typewritten briefs will be bmitted by local Young People's nions, Christian education counsellors, inisters, and other interested parties. hose submitting briefs will be asked to eak to them at the consultations.

Persons wishing to participate should ntact the Young People's Department, oard of Christian Education, 85 St. lair Ave. E., Toronto 7, before Decemer 10th.

Some of the questions for which the nsultations will seek answers are:

* What do young people feel about eir church; and what does the church ink about its young people?
* What are the problems most pressing young people?
* What kind of ministry should the urch have to its young people?
* Is there something wrong with the present YPU organization and programme, and what would improve the effectiveness of young people's work? Why have some local YPUs discarded the established system of four programme commissions?

World Council President Dies

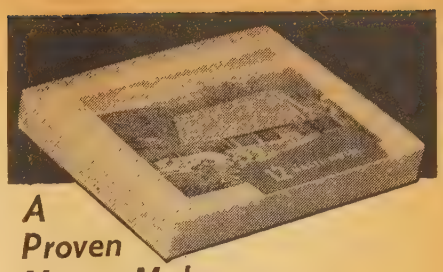
The Very Rev. Dr. John Baillie, leading Church of Scotland theologian, and one of the six presidents of the World Council of Churches, died of cancer at his Edinburgh home, September 28. He was to have been a speaker at the recent celebrations of the Edinburgh conference, but was too ill.

Dr. Baillie was a former chief of the faculty of divinity and principal of New College, Edinburgh. He held many overseas professorships, among them one at Emmanuel College, Toronto, where he was professor of systematic theology, 1927-30.

Canadian Youth in Africa

"If the Africans with whom we came in contact gained half as much from us as we did from them, then our summer

(Over)



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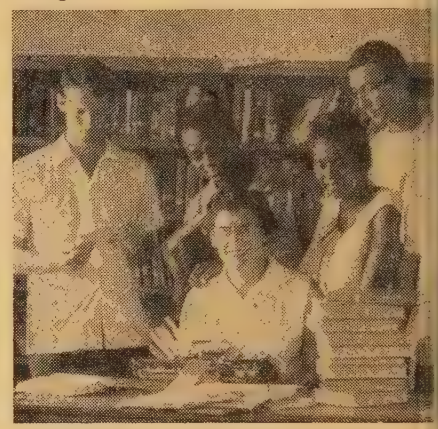
in Africa will have been a tremendous success," says Donald Powell of McMaster University. He was one of 10 Canadian students who participated this past summer in **Operation Crossroads,** Dr. James Robinson's youth project in Africa.

Mr. Powell helped build a library in a remote area of Liberia. "We found the African Christian to be very devoted and serious in his beliefs," he said. "Often I have thought that if one of them came here to live he would put us to shame." The students in his group visited remote villages on weekends, sometimes conducting services where there was no resident minister. "Twice we were presented with two dozen eggs," Donald says, "the most precious gift one could receive in this area."

These students were sponsored by the United Church's Board of Men. They worked, studied and played with American and African students in the West African backwoods and found new understanding of people and problems.

Ester de Boer, University of Alberta medical student, was with the Dahomey (French West Africa) group which built a school and teacher's house. "Most of the people had never seen a white person before," she said. "In this area little evangelism is carried on and the needs of



Miss Caldwell helps catalogue books at Nigerian school.

the people are great. For the 1,800,000 population there are eight doctors."

Vernon Hutson, a Barbados-born Negro, stresses the value of more North American Negroes going to Africa on such missions. His group built a rural road in Sierra Leone and on rainy days helped renovate a building to serve as community centre and nursery.

Donald Simpson, University of Western Ontario, was with a group helping Nigerian villagers build a new market making their own bricks from the earth. "The Africans were surprised to see white men coming to do manual labour for them and were especially astonished to see our girls working with a shovel and hoe," he says. Don has started a campaign to bring a Nigerian pre-med student who worked with his group, to Canada for study.

Also in Nigeria, Betty Ann Caldwell's group stumped newly cleared land, whitewashed the buildings of the school where they lived 200 miles inland, and catalogued its library. "Our church needs to send more people to Africa," she declares, though recognizing the advantage of the non-denominational group which was accepted by all faiths. She is a University of Manitoba and United Church Training school graduate now doing Indian residential school work.

Women Can Marry

The **Pentecostal Assemblies of Canada** at their recent meeting, authorized women holding ministerial licenses to officiate at weddings in Canadian prov

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W. A. Goodfellow, Minister of Agriculture

inces where civil law permits females to do so. Ordination of women is not permitted by the Pentecostals, but those with ministerial licenses have been allowed to hold baptisms and burials. There are 600 ordained male pastors and 125 ministerial licensed women.

Sex education for young persons was authorized at the 22nd biennial general conference with the appointment of a committee to prepare a curriculum.

Deaths in the Church

In the recent death of **Mrs. Walter Little,** Kirkland Lake, The United Church of Canada in northern Ontario lost one of its oldest and most faithful leaders. Coming to the area in the early years of the century, the Littles lived first at Swastika and then at Kirkland Lake. Mrs. Little gave enthusiastic leadership to the community through IODE and Women's Institutes, and to the church where she served as organist, Sunday school teacher, WMS and WA president.

The **Rev. Norman Knight,** Blackie, Alta., died September 27. He began his active work in 1927, going at that time as a missionary to Honan, returning to Canada in 1942. He was engaged first in war work, then with the Board of Overseas Missions until 1950 when he went to Alberta where he has had three charges.

Grace, wife of the late Rev. Thomas Green, Brantford, Ont., died Sept. 25.

M and M Going Up!

There was a 16.8 per cent. increase in givings to the Missionary and Maintenance Fund at October 5, Secretary Dr. Ray McCleary reports. The total was $4,133,546, compared to $3,539,643 in 1959. Increases are shown in conference figures given below, the 1959 totals in brackets.

Newfoundland, $46,692 ($33,519); Maritimes, $339,646 ($288,871); Montreal and Ottawa, $408,473 ($350,697); Bay of Quinte, $316,466 ($270,610); Toronto, $831,164 ($713,353); Hamilton, $602,835 ($540,889); London, $501,113 ($425,258); Manitoba, $249,638 ($209,537); Saskatchewan, $236,377 ($190,499); Alberta, $274,396 ($233,560); British Columbia, $277,809 ($244,590); Donations, $48,913 ($38,260); One Dollar Club, $24.

Link with the Past

The grave of the **Rev. Melvin Swartout,** pioneer west coast missionary, was rediscovered this summer "beautifully overgrown with ivy in a small open dell completely surrounded by dense bush not far from the old church on the Ucluelet East Reserve."

Mr. R. Peter Challiner, student minister on the mission boat **Melvin Swartout,** and Miss Marion MacMillan, who were conducting Vacation Schools in the district, decided they would try to discover the grave of this pioneer missionary. On enquiry, Mrs. E. Hillier remembered that as a girl she had accompanied Mrs. Swartout to the grave. The party spent a day in the search and were successful.

The Rev. Melvin Swartout was born in 1859 and went to Ucluelet with his wife in the '90's as missionary and teacher. He also ministered to the natives on many reserves around Barcley Sound using a small sailboat. Old sailors thought

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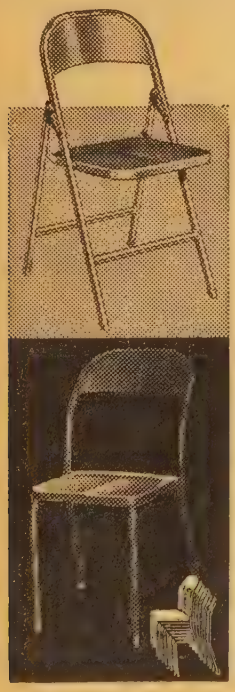

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the missionary used too much sail and some believed this was the direct cause of his death.

He had visited the Hillier home at Toquart Bay on July 11, 1904, and left there for Village Island. He was never seen alive again. When Mrs. Swartout became worried, a search party was organized and they soon found the minister's boat wrecked in Barclay Sound. It was believed a sudden squall had caught the big sail, whipping it around and knocking the missionary overboard. His body was washed ashore on Wreck Bay and he was buried behind his beloved church on the Ucluelet Reserve.

The mission boat bearing his name is the United Church's memorial to this pioneer missionary to the west coast Indians.

Head African Churches

United Church missionaries have been named to a number of positions within the synod and the two presbyteries of the United Church of Central Africa in Northern Rhodesia. The Synod recently elected the **Rev. Geoffrey Smith** as president for the second term; and on his return from furlough re-elected the **Rev. Eric Read** as clerk.

The **Rev. F. R. Anderson** was made secretary of the Northern Presbytery and WMS missionary **Shirley Johnston** was appointed to the same position in the Copper Belt Presbytery.

The **Rev. Garth Legge** was elected moderator of the Copper Belt Presbytery, a position demanding a full-time administrator.

Prison Padres Meet

United Church chaplains in Ontario gaols and correctional institutions met in a one-day conference last month in St. Andrew's United Church, Millbrook. They discussed their role in a correctional institution, post release care and rehabilitation, and considered how best to improve the church's ministry in prevention and correction of crime.

The conference was sponsored by the Board of Evangelism and Social Service. "Holding such conferences indicates the desire of The United Church to give increased support to ministers doing prison chaplaincy and police court work," said Associate Secretary Dr. Homer Lane.

Nineteen at UCTS

Nineteen students of eight conferences and two overseas churches are enrolled in the first year class at the United Church Training School in Toronto, Principal Harriet Christie reports. There are eight teachers, including music and household science; five nurses, three young women with business training, and two who have achieved a variety of experience while completing their university training.

The two overseas representatives are Miss Sara Thomas, a deaconess in the Church of South India, and Mrs. Jean Chen of Kowloon who will take further educational studies and on her return will continue editorial work for the Hong Kong Council of the Church of Christ in China.

The 13 second year students have returned from their work on summer mission fields, in camps and extension projects of the church.

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In City Temple

The **Rev. A. Leonard Griffith** preached his final sermon at Chalmers Church, Ottawa, on October 16. A reception was given following the evening service when Mr. and Mrs. Griffith were presented with a gift. They sailed for Britain the following day. He was to be inducted into the charge of the City Temple, London, Eng., on Oct. 21 and to conduct the services on the following Sunday.

Canadians in Germany

A soldier member of a well-known Ottawa football family is devoting his spare time to organizing a missionary project for the Protestant children with the Canadian NATO land forces in Germany. **Captain W. J. "Bill" Norton** is superintendent in St. Luke's Sunday school in Soest, near the headquarters of the 5,500 main force.

Capt. Norton had donation boxes made and marked "for World Refugees" which

he distributed to the Canadian children in the Sunday school. "It is most gratifying," he said, "the response of the children when asked to help those less fortunate than themselves."

Each year one denomination represented in the Canadian Army chaplaincy service suggests a project to receive the support of all Protestant children. This year's project was from The United Church of Canada, which emphasized World Refugee Year.

Students Plan Conferences

Ten regional conferences in Europe, the Middle East, Africa, Asia, Latin and North America will be held by the World Student Christian Federation during the next three years, in search of a programme for the university campus. Leadership training and strategy will be stressed.

Amalgamation in Toronto

Two United Churches in Toronto West Presbytery have decided to amalgamate. The congregations of **Erskine and North Parkdale** agreed in separate meetings and the decision was made known in a joint public statement. The Rev. M. R. Sanderson, minister of North Parkdale

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THE Maritime Conference Christian Education Committee is seeking the services of two associate field secretaries for promotional and training work, one to be a woman. Interested clergy or lay persons are asked to write the Committee Chairman, Rev. D. M. Sinclair, 5 Rhuland St., Halifax, N.S., for further information and details.

WE need the help of a director for Christian Education, to work with minister and have direct responsibility of young people and young adults, to advise in Sunday School, and assist in summer camps. Above minimum salary and duties to commence January 1, 1961. Apply to Mr. C. Zimmerman, 229 Queen Avenue, Portage la Prairie, Manitoba.

WEST BURNABY United Church, B.C., is anxious to obtain the services of a full time Deaconess to assist the minister and to direct the Christian Education programme. Please address inquiries to Mr. D. A. MacMillan, 7138 Sussex Ave., Burnaby 1, B.C.

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PEMBROKE, Ontario, (Renfrew Presbytery) Wesley United Church pulpit becomes vacant December 31st. Interested ministers please write to A. C. Russell, Clerk of Session, 192 Esther Street, Pembroke, Ontario.

STOUFFVILLE (Ontario) United Church, pulpit vacant July 1st, 1961. Town of 3,000, near Toronto. Please write to Mrs. James McCreight, Secretary, Pastoral Relations Committee, Stouffville, Ontario.

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CHALMERS - WESLEY United Church, Quebec City, needs a young Assistant Minister to share all phases of Church work specializing in Christian Education. Salary and allowances, $5,500.00. Write S. D. MacGowan, 820 Levis Avenue, Quebec 6, Que.

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LINCOLN ROAD United Church, Windsor, Ont., requires the services of a full or part time Assistant Minister to assist in the Christian Education field and perform some Pastoral duties. Consideration will be given to a retired Minister or one near retirement as well as any others who are interested in being considered for this position. Send full details to Ruskin Keyes, Recording Steward, 2282 Hall Avenue, Windsor, Ontario.

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Church, was named as one of the ministers, with another to be appointed later.

This step was suggested after church officials realized a gradual decline in membership is occurring because New Canadians of other faiths are moving into the district. Erskine has a membership of about 750 and North Parkdale about 650. The Toronto West Presbytery will decide which church building will be used.

68 Get OES Bursaries

Five officials of the Canadian Council of Churches were present at a recent meeting of the Grand Chapter of the Eastern Star in Toronto to witness the **presentation of bursaries** to theological students: to 31 United Church, 21 Anglican, 10 Presbyterian, five Church of Christ and one Lutheran.

More than $21,000 was given in bursaries this year. Each one is for $300, which will be continued until graduation. The Grand Chapter's interest in theological education was also signalized by a gift of $3,000 to the new Huntington University of Sudbury.

One bursary winner was Derwyn Docken, student for the ministry from Byron, Ont., United Church, who served as student minister on a Manitoba mission field during the summer, and is now in arts at the University of Western Ontario.

Dates to Remember

The Moderator, the Rt. Rev. Hugh A. McLeod, at the request of General Council Sub-Executive, commends to United Church ministers and people the observance of **Sunday, November 6,** as a time of solemn remembrance, as named by Her Majesty the Queen. Dr. McLeod suggests it be made an occasion of earnest prayer for the United Nations and all our leaders, "that the world may be led into the way of peace."

Fourth Annual Provincial Youth Conference on the Alcohol Problem, Dec. 27-30, Central YMCA, Toronto. Information may be obtained from Toc Alpha, 39 Davenport Road, Toronto 5, Ontario.

Changes in Year Book

Rev. Harry C. Benson, Embro, Ont.

Rev. Robert H. Lang, Box 216, Canmore, Alberta.

The Rev. J. L. Pottruff having been called from North Hill United Church, Calgary, to Glebe Church, Ottawa, his new address will be 172 Carling Ave., Ottawa, Ont.

Rev. E. R. Stanway listed in the *Year Book* as retired is in the active work as a secretary of the Upper Canada Bible Society, Toronto area.

UNDER COMMUNISM

(Continued from page 15)

is ripe for closer contacts now, more extensive contacts, between Chinese and Western Christians?

A. Of course people can write to us. Many do so. That is a strange question! I think we are very near the point where wider contacts with Christians in other countries will be useful. But there is a lot of prejudice and misunderstanding. I have the feeling that, even here, some people are reluctant to recognize the truth, the facts about the situation in China. I suppose it is because of the past. People expect things not to change. ●

Publishing House Notes

Mr. Arthur Steven has been the Art Director of our Book Department for several years. He is responsible for book design, book jackets and illustrations in all Ryerson books. He is a graduate of the Ontario College of Art. His work has attracted wide attention and earned much well-deserved praise. I introduce Mr. Steven cordially to all our readers.

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Famous as a surgeon and as a medical scientist, Dr. Murray Gordon writes of his career and gives an enthralling account of some of the history-making investigations he has undertaken in **Medicine In The Making** ($5.50). A brilliant new Canadian writer, H. E. Percy, makes his debut as a book author in **The Timeless Island and Other Stories** ($3.50)—a varied group of short stories that display the full range of his literary talent. For 25 years James P. Manion was a Canadian Trade Commissioner in nations throughout the world. In **A Canadian Errant** ($5.00) he presents an illuminating account of the business and social aspects of his work.

The Observer's editor, Rev. A. C. Forrest, provides a graphic and timely picture of seething Africa today—as well as an insight into Middle-Eastern Affairs—in **Not Tomorrow—Now** (illustrated, $4.50). A powerful and understanding novel, **The Split in the Sky** ($4.95) by Jessie L. Beattie chronicles the struggle of the Six Nations' Indians against wasting tribal virtues and alien traditions. Cowboy Cal McCabe and his freckled cayuse "Red" are the heroes of **The Devil and Cal McCabe** (illustrated, $2.50), an hilarious yarn told in lusty rhyme. For the collector, handsome **Collectors' Luck** (illustrated, $15.00) is indeed a treasure-trove. Entertaining, and packed with collecting lore—especially Canadian—it is written by museum curator F. St. George Spendlove.

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